THE DANGER OF RICHES,

DISCOVERED IN A

SERMON

PREACH'D

At S^t. Paul's,

Septemb. the 28th. 1662. before the Right Honorable the Lord Mayor.

By *THOMAS CARTWRIGHT* D.D. and Chaplain to His Majesty.

Οἱ τὰ χρήματα περὶν ὑπερβυμοῦντες, πολλαῖς ἐξ ἀνάγκης ἀδικίαις χρήσονται. Hierocl. in Carm. Pythag.

LONDON,

Printed by *R. Davenport* for *John Baker* at the Sign of the *Peacock* in S. *Pauls* Church Yard. 1662.

To the Right Honourable,

Sr. JOHN ROBINSON,

Knight and Baronet, Lieutenant of His Majesty's Tower, and Lord Mayor Elect of the City of *London*.

SIR,

NExt to *his* Innocence *there ought nothing to be dearer to a* Minister *than his* Reputation, *who as long as he lies under an* ill character, *will rather* teach *the People to* find fault *with* him *than* mend any *in themselves*; *and therefore he is concern'd in duty to* God, *the* Church, *and* himself, *to clear his* words *from all* miss-prisions, *and his* actions *from all* aspersions *which are at any time cast upon them*; *in* which respect it is, *that I am now concern'd to submit to the* publick censure *this* following discourse, *which I lately deliver'd in a Sermon at St.*

Paul's; *in which, as I did not desire to* displease any, *so neither did I hope to* please all, *whilst in the prosecution and discharge of my duty, I was to concern my self in the faults of the* present, *to counter-argue a* profitable vice, *and so could expect no less than* their displeasure, *to whom the over-ruling sentence of a* guilty conscience *should apply that* hard saying *of my Text. The Treasure which I coveted was not their* favour, *but* amendment, *and therefore if I* lanc'd *them to the* quick, *it was* no more *than I intended, and I am* glad *to be* assur'd *of it, though by their* displeasure; *which whilst I have gain'd from some of* more note *in the City than to be affronted by a careless* contempt of their censures, *(by whom I have been traduc'd for* libelling *Citizens, for such vices of which they were never* suspected *but* by me) *I must either by a* passive silence *bear false witness against my self, and wilfully betray my own innocence, which were a sin against my duty*; *or else to* right *my self, and* benefit *them,* appeal to others *of more impartial judgments, who may best discern whether the* guilt *and* weakness

which

which hath been betrayed were theirs or mine.

If I had no relation *to the City but* by the Honour *which I have had to* relate *to* your ſelf, *I ought* for your ſake *to have a* better opinion *of it, than to lye under the leaſt* temptation of defaming *it*; *which that I* have not done *at any time*, *much leſs at* this, *will appear to them*, *who after the peruſal of this Sermon ſhall conſider, whether there be not men in the City who* came as ill by their eſtates, *and make* as bad uſe of their riches; *as any I here deſcribe? and whether they ought in* charity *to conceive, I mean* any other *than* thoſe *when I cenſure them? and* being ſuch as they are, *whether they can* deſerve leſs? *and if* they *who undertake to* judge *me, be* none *of them themſelves, why they ſhould* partake of others ſins, *by diſallowing of their deſerved* reproof? *whether I had better ſtrive to* pleaſe *or* profit? *to gain mens affections by* doing *my duty, or by* omitting *it? and whether I could have evidenc'd a greater reſpect to their* perſons *than by reprehending their* vices, *which* whereſoever *I find I am bound to* hate, *but* moſt *in my* beſt friends, *to whom I* chiefly

chiefly *owe* that degree *of charity*? *I am apt to flatter my ſelf into a belief, that* ſuch conſiderations as theſe *may ſave me the trouble of an* Apology, *and prevail with ſuch* ſincere lovers *of* plain dealing *as* your Honour, *to* judge charitably *of what I now humbly recommend to your* Patronage *of which as I have* formerly *found the* benefit, *ſo I have* ſtill *reaſon to be the* more ambitious, *becauſe there is a power in* your judgment *to oblige* others *to have a* better opinion *of*

Your moſt obliged ſervant

Barking Octob.
the 7th. 1662.

Tho: Cartwright.

The

The Danger of Riches.

St. Matthew the 19th v. 24th.

And again I ſay unto you, It is eaſier for a Camel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of God.

I Am very much afraid that *the firſt ſound* of theſe words, may have poſſeſt you with a *timerous expectation*, of a *lowd invective* againſt your *great Diana* of *Worldly gain*; and that conſequently your *prejudice* may like a *Sullen Porter* have *bar'd up* your ears and hearts againſt both the *Preacher* and the *Sermon*: But yet, that I may be faithful to *God* and *you*, I muſt venture the *loſs* of your *good opinion*, to be *inſtrumental* to the *ſaving* of *your ſouls*.

I wiſh it were *uncharitable* to ſuppoſe, that there were *any* in this Congregation, of the *ſame temper* with the *young man* in this Chapter, who could be content to *keep the Commandments* as long as they might *keep their moneys*, with whom *as much Religion* would go down as will *advance* their Trade, and who could pa-

tiently hear of *glorifying God*, till we come to tell them that they muſt do it *with their ſubſtance*; But when *Godlineſs* begins to *incroach* on *their gain*, they care not *how little* they have to do with it; they then conclude it high time with *Demas* to *forſake St. Paul*, to *embrace this preſent world*, and to give the Devil his demands, *fall down and worſhip him*, rather than go without the *Omnia hæc*, all theſe things.

If this be *your unhappy temper*, I am fallen indeed on a *thankleſs argument*, and ſuch as I am affraid you'l *explode* for an *Heretical Doctrine*, but yet I muſt not *retract* it, having no leſs than *the authority of Heaven* to confirm it.

Nor do I think it *the leſs ſeaſonable* to inſiſt on the *danger of Riches*, becauſe you ſo generally complain of *the want* of them, but rather *the more*, that ſo I may turn *your complaint* into a *comfort*, and teach you to *applaud* (upon ſecond thoughts) what you now perhaps unadviſedly *bewail*, I am come to *congratulate* them who have ſuch *rubs* as theſe *removed out of their way* to happineſs, and to rejoyce with them that the *bunch of the Camel* is taken off, to *facilitate* their paſſage through *the eye of the needle*; and to let them know that this will not anſwer *the providence of God* by *grumbling* at the eaſe which *he* hath given them, but by expreſſing their *thankfulneſs* for that he hath *pluckt* theſe *thorns* out of ther ſides.

So that whether *your conditions* give you occaſion to uſe more *moderation* or *patience*, I may very pardonably entertain you with a diſcourſe

of

of the *danger of Riches*; the inordinate *love* whereof is the (a) *original* of most of your miscarriages.

We find (verse 16.) a *young man* starting a very *important Quære* to our Saviour, *What good thing he should do to make him capable of eternal happiness*: whereupon our Saviour refers him to *the keeping of the Commandments* (verse 17) He instantly replyed that he had gone as far as that already, having all his time been a *constant observer of the Law.* (verse 20.) Our Saviour approving these gracious beginnings in him, speaks kindly to him and endeavours to win him to *that degree of contempt of worldly Riches* which might give him the *advantages* of relieving and supporting others, and thereby *qualify* him for a *capacity* of being a *true Christian* in the Church *militant*, and *a Saint* in the *triumphant*: He tels him that *he must*, upon contemplation of the reward laid up in heaven, *be content to part with all* the wealth of the world, *whensoever* it shall be *required* of him, either *directly*, or *by consequence*, when he cannot obey any *particular precept* without danger of being undone by it, which when the *young man* heard *he went away sorrowful*, having a great estate, and not being willing *to pay so dear* for perfection, as *to part with that* to purchase it. (verse 22.) Our Saviour observing his carriage, doth thereby convince his Disciples *how very hard a thing it is* for a *worldly minded* man to become a *Christian*, (verse 23.) and that others might not *cheat* their souls, as *he* for some time had done,

a *Primâ peregrinos obscœna pecunia mores intulit, & turpi fregerunt secula luxu Divitiæ molles.*

with *falſe pretentions* to Heaven, and upon *ſuch ſlight grounds* arrive at ſo *great a confidence*, what he had before proved by that *example*, he now explains by a *ſimilitude*, where a *rich man* is compared to a *Camel*, and *the Kingdome of God* to the *Eye of a needle*, and our Saviour *poſitively declares*, that *he* muſt part with *as much* of his humour before he can be capable of being a Chriſtian, as *that beaſt* muſt of *its bulk* to be qualifyed to paſs through ſo ſtreit a paſſage as is *the eye of a needle*:

In which words we have

1. The depoſition or truth to be believed, *viz.* that *'tis eaſier for a Camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.*
2. The *Affidavit* or authority which is ready to vouch it. *And again I ſay unto you.*

1. As to the Depoſition, we muſt remember that 'twas an ordinary *Proverb* among the *Jews*, *Hebrews* and *Arabs*, *An Elephant can not paſs through the eye of a needle*, to ſignify the moſt impoſſible thing: This proverb Chriſt was willing to change, from the *Elephant* (a beaſt which few of his Auditors had ſeen) to a *Camel*, which was very ordinary in *Syria*, whoſe *bunch on his back* would hinder his paſſage through any *narrow* entrance.

Theophylact and *Phavorinus* will have it rendred a *Cable* with which Mariners uſe to caſt their Anchors, and that which they phanſy to be *more agreeable* to the *eye of a needle*: but

Eraſmus

Eraſmus confeſſeth *Suidas* to be the firſt approved Author in whom he found Κάμηλον uſed for a *Cable* (and after him *Camers*;) and obſerving that *Julius Pollux* makes no mention of it amongſt the tacklings of a Ship, he rejects it as a *Grammarian conjecture*, and an interpretation of more *boldneſs* than *authority*.

And *ſuch*, as I conceive, or *little better*, is that other aſſertion which the *Poſtillers* make frequent uſe of, that there was a *Gate in Jeruſalem* call'd the *Needle*, through which it was not *impoſſible* but *difficult* for a Camel to paſs.

The very *poſſeſſion* of riches makes the paſſage *difficult*, and gives us cauſe to cry out πῶς δύσκολον, how hard it is? but the *inordinate love of them* renders it *impoſſible*; ſo that if by a *rich man* we underſtand one *who truſts* in his *riches*, (as the generality of them do) then it will come to the πῶς ἀδύνατον, How impoſſible it is? and ſo the *ſimile* of a *Camel* and a *needles eye* will fit it.

Nor dare I tread *ſo near* upon the borders of *blaſphemy*, as to venture to ſay, that *Our Saviour* ever ſpake any thing by an *Hyperbole*, ſuch *raſh expreſſions* arguing *groſs miſtakes*, being by no means chargeable on the *infinite knowledge* of our Redeemer.

Nor yet have I any temptation to deny, but that *ſome great and rich men*, who have been ſometimes *on earth*, are now *great Saints* in *Heaven*, and that there is *ſtill room* for many more; for God can *untwiſt* thoſe *cords of vanity* and *cart-ropes of iniquity*, with which the worldlings

are *bound* to their riches, and make them, as he did *Matthew the Publican*, pass through the *eye of a needle*; and as *Zacheus* notwithstanding his *Camels back*, his prodigious wealth, to pass through that *streit gate* which gives entrance into eternal life.

But let me withal request you to remember that such *miracles* as these were the *rarities* and *reserves* of heaven, and such as are *not often* seen; it is very *seldom* that men are *imparadis'd* in this life and *enthron'd* in the next, and therefore considering the incomparable danger which they are in, *Rich men* had need have many a *charge* given them *above others*, to take care of their souls, lest valuing their *coyn* above their
1 Joh. 2. 15. *conscience, by their love to the world, and the things that are in the world*; it appears that *the love of the Father is not in them, Whosoever will*
Jam. 4. 4. *be a friend of the world is the enemy of God* (says *Saint James*,) and therefore hath little reason to expect a *Kingdom from him*: And that they might not *flatter themselves* into a *better opinion* of their condition than it *deserves*, Our Saviour tels them in my Text, that *it will be easier for a Camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.*

Which *truth* though it have a sufficient *Affidavit* to back it, even *him* in whose disposal alone the Kingdom is, to confirm it; yet because I am speaking to *Citizens*, who will hardly think any *security sufficient* when we are about to perswade them *out of their profit*, whose *faith* is

is not *eaſily* tempted to aſſent to any thing againſt their *intereſt*, I ſhall add to the *teſtimony* which you have had from heaven, the *reaſons* upon which the *difficulty* is grounded, that ſo the *truth* of the doctrine may not hereafter be *diſputed*, nor *you* need a *ſecond lecture* of faith in this particular: now theſe are to be drawn either from *the ſtreitneſs of the way it ſelf*, or from *his incapacity more than other men to paſs it.*

It is not *every man* who is preſently *capable* of the Kingdom of God, much leſs a *Rich man*, which *incapacity* proceeds, not from the *nature of riches* in themſelves, but from *his proneneſs to abuſe them*, ſo far as to make them inſtrumental to his own damnation, which they *will be* if he either *come wrongfully* by them, or if *juſtly* and be not *thankful* for them, not *content* with them, not careful to *employ* them to the *ends* for which they were given him; *too confident* in them, *too regardleſs* of *the* temptations which the devil lies under them to ſeduce and inſnare him, *not willing to part with* them as *luggage* when they hinder him, or throw them *overboard* as too much *lading* when they are ready to ſink him, but ſuffering them, contrary to the intention of the Donor, to *ſteal away his heart*, and ingroſs his affections wholly to themſelves, ſo as that he *ſeldom thinks* of the Kingdom of God, *alwaies undervalues* it, *never really deſires it*: for *each* of which, when I ſhall have produc'd a *particular evidence*, I will not be ſo uncharitable to *you*, whatſoever you

mean

mean to be to *your ſelves*, as to *doubt* but that *this doctrine* will go down for a *truth* with you, and be eaſily *digeſted* into ſuch a *practical undervaluing* of theſe periſhing riches as may be fit for *me* to recommend to you, in order to the ſalvation of your immortal ſouls: to each of which, with your *patience* and *pardon* I ſhall crave to ſpeak ſomthing, *orderly*, *briefly* and *plainly*.

Now firſt the paſſage into the Kingdom of God, may well be compared, as it is, to *the eye of a needle*, and term'd not εὐρύχωρος *a broad way*, but τεθλιμμένη ὁδός, a way *ful of thorns*, *and beſet with difficulties*, which the *looſe livers* of the world do *practically confeſs*, whilſt with a *loytering formality* they ſtrive to avoid it.

'Tis no ſuch eaſie matter for a man to have his *converſation in Heaven* whilſt he walks on earth, to enjoy God in the Creation and to paſs out of the *ſenſible* world into the *intellectual*, to live *above the world* and *himſelf*, and not to *debaſe* his ſoul in purſuit of *low* and particular ends and intereſts; to live *in it*, and not be delighted *with it*, *as having all things*, *and yet poſſeſſing nothing*; to carry himſelf *above all* that the world can do *for* or *againſt* him, to bid *defiance* to *all* the powers of darkneſs ſo as not to *ſhrink* at any danger, not be *diſhartned* at any oppoſition of the enemy, to *balk* all the flattering *temptations* with which he would inveagle us, to *row againſt the ſtream* of the world and *our own* natural inclinations, to *maſter* our headſtrong affections with ſo *ſtreit a rein*, and to

break

break them with ſo ſevere a Diſcipline that they run not away with us; to have our *reaſon* captivated to our *Faith*, our *Will* to our reaſon, and our *affections* to both: not to remember our *darling ſins* without *grief and diſdain*, nay not without *hatred* of our ſelves for having ever committed and embrac'd them; by mortification and ſelf-denyal to *pluck out our right eye leſt it offend us for the future*, and never give over contending, till we have deſtroy'd the *whole body of Sin*; to love *all good* according to the *degrees* of its eminency, God *above* all, and others *more* or *leſs* as they partake of his goodneſs, not to be *overſway'd* by any *prevailing luſt*, but to bring our *inward Man* into Obedience to the law; duly to *obſerve* and *attend* upon Divine Providence, and to bring *our ſelves* and all our *actions* into a complyance with Gods will, *Quis ad hæc idoneus? Lord who is ſufficient for theſe things?* and yet *this* and *no wider* is the way to Heaven, into which if *many ſtrive to enter and ſhall not be able*, what will become of them who never make it their buſineſs to regard it? *if the Righteous ſcarcely be ſav'd, where ſhall the Sinner and the unjuſt appear?* it is beyond my Commiſſion to give them any more comfort than St. *James* hath done; *Go to now, ye Rich Men, weep and howle for your miſeries which ſhall come upon you, ye have liv'd in pleaſure on the Earth and been wanton, ye have nouriſh'd your hearts as in a day of ſlaughter*, and the *entrance* into the Kingdom of God being ſo *ſtreit*, *you*, of all Men are leaſt likely to paſs it, as will appear,

S. *James* 5. Verſe 5.

2. *A natura & ingenio divitis.*

The ſimile of a *Camel* and *the eye of a needle* are exactly *proportion'd* to the Salvation of a Rich Man who is *incapable* of it; without a *more miraculous extenſion* of the mercy of his Maker than is by himſelf known to *ſuffice* ſuch as have not been *condemned* to ſo much Worldly plenty. His *truſts, joyes,* and *confidences* are ſo *contrary* to a Chriſtian, and ſo perfectly *irreconcileable* with them, that there muſt be an *extraordinary hand* of God in the way of converting Grace to make *him* who ſo excells in the gifts of Fortune, to *deny all and become nothing for Chriſt.*

The *Rich* are apt to be *more in love* with the World than *other* Men, and ſo many are the noyſom *weeds* which grow out of ſuch *fat ſoyls,* that 'tis very diſputable whether they who are alwaies penuriouſly *brooding over* their Fortunes are ever guilty of doing any thing commendable but *but when they dye,* (a) who *whilſt they live,* are good to *none,* but worſt to *themſelves*; (b) the more *rich* they are, commonly the leſs *Righteous, Goods and Goodneſs* being no intimate acquaintance. (c)

A *large Fortune* and a *narrow Soul* are ſuch great *Comrades,* that *Plato* would not allow it poſſible for them to be parted. Ἀγαθὸν ὄντα διαρρήδην, καὶ πλοῦτον εἶναι διαρρήδην ἀδύνατον, and therefore of *all* vices that of *Covetouſneſs,* as it comes neareſt to the Sin againſt the Holy Ghoſt. So it was *never charg'd* upon any of Gods Children in Holy Scripture, of *all* who came to Chriſt, only

Judas

(a) *Avarus niſi cum moritur nil recte fecit.* Seneca.

(b) *Avarum nemini bonus, ſibi peſſimus,* Sen.

(c) *Raro ſimul hominibus bona fortuna honaque mens datur.* Liv.

Judas the *Son of perdition* is branded with it, who was therefore thought fit to have the keeping of the *bag*.

Nor would I be thought to concluded that this *incapacity* of theirs proceeds from *the nature of riches* in themselves, which that they might not be dispos'd as *evils* are sometimes given to *good men*, & that they might not be *esteem'd* as the *best things* are more *frequently* bestow'd on the *worst*. (d)

But I think I preach to *them* who will sooner turn any thing than *Stoicks*, and therefore I shall not trouble *you* nor *my self* to bring Riches in more credit with you, for fear you have already a better opinion of them than they deserve. They may be *good Servants* but they must be *bad Masters*; they are neither *absolutely good* in themselves, nor *infallible Testimonies* of Gods favour: 'tis for the most part a *labour* to get them and a *load* to keep them, and that the *heavier*, because we may neither be the *better* with them, nor the *worse* without them, since the *best* advantages of which they can boast are but those of an *instrument*, which has but an *inferior*, *subordinate* and *serviceable*, even the *lowest degree of goodness* that can be, and yet are *many times* unserviceable, and useless for *that* too, whilst they *seem to be* what they are not, *boast of* what they have not, and *promise* what they cannot perform, and so not only *perish themselves*, but make their *Possessors perish with them*, which they will infallibly do,

1. If they come *wrongfully* by them. God hath *lockt* up Gold and Silver in the *secret Mines*

(d) *Ne putentur mala dantur & bonis, & ne putentur summa bona dantur & malis.* Aug. Ep. 7. ad Bonif.

1 *Tim.* 6. 17.

and Caverns of the Earth, and yet though they are plac'd *under foot*, Men will not *overlook* them, but rend open the Bowels of the Earth in a resolution *by any means* to obtain them, though in the *search* after them they lose both *God* and *themselves*; and well might they therefore be call'd *Thorns*, as things for which they do commonly *smart* who lay their hands on them.

(a) *Qui divitiis simul vitiis incubat.*

(a) Sin is so commonly the *Rich* Mans *Factor*, who rarely scruples *any* wicked action, if it bring in a considerable *advantage*, that the *Proverb* takes notice of it, *Dives aut iniquus est aut iniqui hæres*, and we have one in plain English which intimates no less saying, *Happy is that Child whose Father goes to the Divel*, and so in earnest it is much to be fear'd *they* do, who *morgage* their Souls to the Divel for a little *present profit*, and will not *regard* till they cannot *recover* them.

They who *get* or *increase* their Estates by *defrauding* in matter of *trust* or *traffick*, *dissembling*, *lying*, *foreswaring*, *bribing*, *oppressing*, *exacting*, *usery*, *theft*, *witholding their dues*, *Sacriledge*, or by the *fashionable way of breaking* when they have feather'd their Neasts with other Mens Estates, and can cheat them into a slender Composition, or by *taking advantage* of the buyers *ignorance*, *indiscretion* or *necessity*, (and I must still put an, &c. to the end of it, whilst I am speaking of a *mystery* in which *some* of this Auditory may possibly be *so well vers'd*, as secretly to accuse me for want of a *sufficient enumeration*) in *all* which wayes they do more

over-

over-reach themselves than *those* with whom they deal, whilst by these *very acts* they *sell* their souls to the Devil and take that *unjust gain* for the payment: I say they who have practic'd any of these unlawful waies of getting or increasing their estates, must first make *satisfaction* to the parties wronged, before they can hope to be saved.

Now then, *you* are best able to consider *how hard* it will be for them who have gone on in such courses, to call to mind *how many*, *how much*, and *how often* they have deceived; and how much *harder* it will be to *find* out *them* or *their heirs* to whom to make *restitution*, without which their Repentance will never avail them. Examine *your consciences* and let *them* resolve you of this difficulty, *for your sakes* I tremble to think on it.

If all of you come justly by your riches, (which all your acquaintance are not bound to believe) yet a *Camel may easier pass through the eye of a needle, than you into the Kingdom of God*, if you are not *thankfull* for them to him who has blest you with them, according to the measure of your enjoyments; this being a *debt* wherein you stand bound to him for *the free use of his creatures*. Now rich men *owe more* in this sence to God, than other men, and if it shall appear that they *pay less*, their very enjoyments will rise up in judgment against them. Wo be unto us if *the more* God in mercy remembers us, *the sooner* we forget both *him* and *our selves*. *Israel* were no sooner possest of the *promised land* but they

1 Tim. 4. 4.

grew *disobedient*; fulness bred *security*, security brought forth *negligence*, and that the contempt of their Benefactors, and I wish this be not a *catching disease* amongst us likewise.

3. They who are *not content* with their riches can never be *sav'd* with them, when therefore they *debauch* mens minds, and work them to a kind of *insatiableness*, so that their souls are alwaies *in travel* under the *pangs*, and *throws* of a solicitous pursuit of *more gain*, they give them *an earnest* of eternal torments in this life, (a) and an *infallible assurance* of the arrears in the next. How usual is it for rich men to covet *more than they have* with such *intemperance*, as to forget their *possession*, and be sick for what *they have not?* (b) How frequently doth the *desire* of wealth, after it once exceeds its lawful bounds, become as insatiable as Hell, and admit no stint or period of growth? (c) And how much *discontent* do they generally betray, either by the *fear of losing* what they have, or the *feaverish desire* of grasping more, insomuch as that they *tug* at the *world* as at a *narrow table-cloath*, where none thinks he hath *enough* unless he get *all?*

4. That which renders rich mens passage into the Kingdom of God the more difficult is because they *seldom use or bestow their riches, to that end for which they are given them. Qui bonis abundat bonum esse oportet.* Great *Accounts* must have great *Audits*, and the more *plentiful* the entertainment hath been, the *larger* will be the reckoning. (d) Great benefits answered with great

a *Avaro se nihil desiderare posse perniciosius quam ut longum vivat* Sen.

b *Quod habet numerat tantum, quod non non habet, optat.* Manil. Esa. 5. 3. Hab. 2. 5.

c *Crescit amor nummi, quantum ipsa pecunia crescit.* Juv.

d *Ingentia beneficia, ingentia vitia, ingentia supplicia.*

great sins, will be attended with fearful judgments. Now God gives men *wealth* not as to *Treasurers*, but *Stewards*, not for their *own uses*, but *his service*, and he gives the poor many *bils of Assignment* on their plenty, whereupon this must either *burden* their consciences, or *lighten* their purses, and expect to be summon'd to a *Redde rationem*, to give an account of their *Stewardship*: If therefore your *love of riches* hath strangled your *love of God* and *your neighbour*, (e) so that you regard *neither* in the distribution of them, but *defeat* the *main end* of your receipts, how dreadful will your guilt be, and how desperate your condition?

5. If in times of difficulty and distress you place more *confidence in your money* than *your Maker*, it will infallibly destroy you. If you set your hearts upon your riches, place your contentment in them, and reckon them as your *best friends* in time of need, you make *them your Idols*, and *God himself* but a *puny* to the work of his *own* hands. Now how doth the *Omnipotency of money* make all people prostrate themselves to it, and worship it? and how apt are they *who have riches* to *place* their confidence in them as their greatest happiness? to *trust in their wealth*, *and boast themselves in the multitude of their riches*, and how easily they'l forget *themselves* and *their friends*, and grow *proud* (f) of their plenty, as if it would *priviledge* them in any villany (g) will be no news to tell you.

There

e *Non diligit proximum qui diligit durum* Chrys.

Psal. 49. 6. Psal. 52. 2.

f *Ubi uber ibi tuber.* Apul.

g *Potentia divitis quasi jus quoddam ad delinquendum est, privilegium potestatis est, non tantum impunè sed etiam justè delinquere.* Celad.

There is such an *inchantment in wealth* that it perſwades men to ſing a *Requiem* to their ſouls, and to *rock* them aſleep in the *cradle* of ſecurity, as if it were able both *to give them* true happineſs and to *continue* it; and therefore *Saint Paul* bids us *charge them who are rich in this*
1 Tim. 6. 17. *world that they be not high-minded, nor truſt in their uncertain riches, but in the living God who gives us richly all things to enjoy*; & indeed they have too much need of ſuch caution, for they are apt to turn profeſt *Independants*, in a conceit of their own *ſelf-ſufficiency*, to ſhew themſelves inſenſible of their dependance on God, like the *Prodigal* when he had got his *portion* out of his Fathers hands, to take their leave of him and *ſet up* for themſelves, *to make gold their*
Job. 31. 24. *hope, and ſay unto the fine gold, thou art my confidence*, whereas indeed they owe their *ſuperficial happineſs* meerly to the deluſion of their phancy, nor have they any better pretence to it than that they have not ſenſe enough to know their miſery.

For though the Divel like a *cunning jugler* as he is, have put the World like a *piece of mony* into their hands, and bids them *hold faſt*, yet he by his *Leger-demain* will quickly *get it out* again, and before they can *open* their *hands* and their *eyes* they many times find *nothing* but that they are *cheated*, viz. that their *Riches* have taken *Wings* and are fled away from them. A Prodigal *Son*, an unfaithful *Servant*, an ill *Debtor*, a *ſuit at* Law, a *fire* by Land, or a *ſtorm* at Sea, may quickly impoveriſh you: But whilſt I preach

to

to Citizens who of late years have as oft *miſcarried* as their *Wives*, and to Merchants who *ſink* as faſt as their *Veſſels*, I muſt be ſo modeſt as to remember that you are better able to inſtruct *me* than I *you* in the uncertain and *trickliſh tenure of Riches*; and therefore I ſhall only beg that you would improve *that part of your knowledge* to abate *part of your Confidence*, with which you can no more enter into Heaven than can a *Camel paſs through the eye of a Needle.*

6. If you are too *regardleſs of the temptations*, (a) which the Divel hides under your Riches to ſeduce and inſnare you, (as Rich Men generally are) you can *never enter into the Kingdom of God.* If you would deal impartially with your ſelves and not turn *Traytors* to your own Souls, I ſhould not need to tell you how many *Vices* are apt to be ingendred, and how many *miſchiefs* do proceed from the care of *getting*, the deſire of *keeping*, the fear of *loſing*, and the grief *for the loſs* of Worldly Riches, in which reſpect they are term'd by St. *Auguſt. Pericula poſſidentium pretioſiſſima, ſpecioſa ſupplicia, beneficia viſcata:* inſnaring courteſies; for the Divel is no ſuch frank Chapman as to ſell his wares for nothing.

Munera magna quidem præbet, ſed præbet in hamo.

Nor would the World like a *cheating Gamſter* ſuffer you to *win at firſt*, but with a deſign to tempt you *to loſe all, and your ſelves at laſt*, and therefore *Agur* was ſo ſhy of the World as to ſuſpect ſome charge in its kindneſs, *Give me not Riches, feed me with food convenient for me, leſt*

(a) *Magna illecebra delinquendi eſt rerum affluentia.* Ambr.

Prov. 30. 8, 9.

leſt I be full and deny thee, and ſay, where is the Lord? and we are no ſooner taught by our Saviour to pray for *our daily bread*, but as ſoon as thoſe words are out of our mouth to pray for *the forgiveneſs of our ſins*; ſo apt are we to make the *bleſſings of God* inſtruments of *Rebellion* againſt him, to inſlave *our faith* to our *preſent enjoyments*, and not ſuffer it to *perfect its work in us*, to turn Infidels, and reſolve to ſtop our *ears* and *hearts* againſt any Doctrine which makes *againſt our profit*; let the Goſpel ſay what it will, to allow it *no more* Faith than it will *pay for*, which was the reaſon why *ſo few Rich Men* were converted by our Saviour, and why his Miniſters cannot hope to prevail *with many*, becauſe what we proffer towards their conviction is like *Lots Sermon* to his Sons in Law concerning the deſtruction of *Sodom*, they take us to be but *in jeſt* whem we declare againſt ſuch a *thrifty vice*, and will *ſhut* their *hearts* and their *purſes*, charm we never ſo wiſely; and therefore St. *Paul* tells us with Tears, that
3. *Philip.* 8. they are flat Atheiſts, *Enemies to the Croſs of Chriſt*, and our Saviour paſſes an heavy doom
6 *Math.* 24. upon them; *Wo be to them who are Rich, for ye have received your Conſolation*, you have made a God of your Riches here

(*Jupiter eſt quodcunque cupis.*)

and you muſt look for no Salvation but what they are able to *purchaſe* for you hereafter, and that eſpecially,

7. If you are *not willing to part with them as luggage* to quit your intereſt and claim in them at the

the *first call* from God, and to dispose of your selves and your Worldly enjoyments according to his pleasure, without any reluctancy, they will render your entrance into the Kingdom of God impossible. *No Man can serve two Masters, God and Mammon*, nor at once be the favorite of the *Prince of light*, and the *Prince of this World*; they therefore who divide themselves between *both* are Servants of *neither*, and therefore this *Young man* was injoyn'd to *forsake all before* he undertook to *follow Christ*.

We have all a race to run, and *Rich Men* are like *Tortoises*, clog'd with such a *weighty shell*, that they cannot draw it after them in any expectation of *obtaining it*: the Soul cannot *mount* to Heaven when it has such a *load* as the *World* hanging on its wing: Too much *lading* is many times the cause why the *Ship* does sink; and in a *short journey* the *more provision* Travellers have, the greater reason do they find to *complain* of their *Burden*. A *golden Apple* does make Men stoop in their way towards Heaven, and like the *foolish Virgins* to tarry so long behind for it till they are shut out; and such is the *Genius of Rich Men*, that they would be thought very *greedy* of Salvation, and yet like this *young Man*, when they are put to the proof they will part with nothing for it, and if they cannot have Christ upon *their own terms*, they will not take him upon *his*; and you may *guess* how passionately they are inamor'd with the world by their grief at the parting with it. *Sine dolore amittitur, quod sine amore possidetur.*

Nor is it enough to part with Riches *out of*

your hands unleſs it be *out of your hearts too*, for 'tis leſs maſtery to forſake *Worldly Riches* than to forſake *the love of them*. If we diſquiet our hearts with a deſire of any Earthly thing which *we have not*, or are *troubled* at the loſs of what we *would have again* but *cannot*, as much *ſorrow* and *unwillingneſs* as we have in the *loſing* of them, ſo much *affection* we had for the *keeping* of them. As therefore you ever hope for the Kingdom of God, you muſt part with all *in affection*, though not alwaies *in poſſeſſion*, and *unrivet* your hearts from the World, and not *hoard up* and *with-hold* the things thereof from a charitable Communication, but alwaies in *willingneſs and preparation of mind* to be ready to *ſurrender* them, and that *actually* too, when the *Church* ſtands in need of them, and therefore the

Hebr. 10. 33. *Saints took joyfully the ſpoyling of their goods, knowing in themſelves that they have in Heaven a better and induring Subſtance.*

8. If you ſuffer them *to ſteal away your hearts*, and *ingroſs* your affections wholly to themſelves, a *Camel may as eaſily go through the eye of a needle as you ſhall enter into the Kingdom of God.* He who ever hopes to be ſav'd, muſt reckon his *beſt affections* and deſigns, as *too choice* and pretious a *treaſure* to be prodigally *ſquandred* away upon ſuch *ſorry trifles* as *riches* are. He muſt not make his heart the *worlds Warehouſe*, when he hath once conſecrated it as a *Temple* of *the Holy-Ghoſt*. A true Chriſtian will never admit of ſuch an *incurvation* of his immortal ſoul, to

to things ſo much *below* him, as to love the world *againſt* God, or *more* than him, or *equal* to him, or *diſtinctly* from him, but only in a *ſubordination* to him, as being truly ſenſible that what affection ſoever the world wins of him is loſt to God.

And, Lord, *how few* rich men are of this perſwaſion, who think *ſo highly* of their Riches, and act ſo *vigorouſly for them* as if their *ſouls* and *they* were of equal (a) concernment? How incomparably do they *degrade* their ſouls in forceing them to *take* up their happineſs amongſt ſuch *periſhing* enjoyments, and in bounding all their projects and deſigns within the compaſs of this earth which they bread upon?

Can thoſe men ever hope to be *heirs of Heaven*, who are alwaies aiming at *ends more ignoble* than *themſelves*, and ſhaping their mindes as much as may be into a *conformity* with *that* which they aim at, till they become as *unſtable*, *inconſtant*, *perplext* and *tumultuous* things, as the *World* it ſelf is? So much as their delight is in theſe *tranſitory enjoyments*, ſo much is abated of their *delight in God*, and whilſt they are ſo furiouſly *driving on* their thriving projects and deſigns of *riſing* in this world, they are *turning their backs* upon Chriſt, and *poſting* towards deſtruction.

They who are *mancipati pecuniis*, ſuch drudges to their eſtates, as to ſuffer them to over-rule them, to ſuch hard conditions may be ſaid to *have riches* as a man *has a fever*, which may be more properly ſaid *to have him under its tyranny*; οὐκ ἔστιν τὴν οὐσίαν κέκτησθαι ἀλλὰ ἡ οὐσία τοῦτον, as *Bion* in *Lib.* 4.

a *Eodem ſcrinio ſervatur nummus & animus.*

in *Laertius*, he doth not *poſſeſs* his eſtate, but is *poſſeſt by it*, which if it be not the *ſame* is *as bad* as being *poſſeſt by the Devil.*

The love of *God* and the *world*, are like *fire and water* which cannot conſiſt in *intenſe degrees*, but deſtroy each other, the *more* the heart gives place to the care of *that*, the *leſs room* doth it leave for the thoughts and remembrance of *God*. Riches have a *pilphering quality* whereby they ſteal away the love of the heart, ingroſſing it to themſelves, *warping* the conſcience, *corrupting* the judgment, *bribing* it with a *retaining fee*, beſpeaking it for themſelves, and *diverting* our deſires from *that end* for which we ought to have deſired them, and therefore they who are thus *cumbred* and *loaded* with them, are in very ſmall likelihood of being *Saints*, Firſt,

1. Becauſe *they ſeldom think of the Kingdom of God.* Their minds are perpetually *rambling* another way, and they ſo deeply *ingaged*, and *immerſt* in the world, that they are unacquainted with the affairs of their own ſouls. All their rooms are *throng'd* with (a) cares and turbulent paſſions, that unleſs God will be crowded up with the world in ſo *ſtreit a lodging* he muſt not look for *entertainment* there. When they wax fat with the enjoyment of eaſe and plenty, they never think of another world, becauſe, they perceive the remembrance of it to *allay* their joy, and ſo they have neither *leaſure*, *patience*, nor *diſcretion* to mind it. They will not ſuffer ſuch *troubleſome gueſts* as are the *thoughts of Heaven*, to lodge long in their memories, but contrive how

(a) *Creſcentem ſequitur cura pecuniam.*

how to put their doom out of their thoughts till they put themſelves into an incapacity of avoiding it; ſo that

2. They *alwaies undervalue the Kingdom of God*, whilſt they make Godlineſs *truckle* under gain, and prefer riches *above faith* and a good conſcience, as the *Gergeſens* did their *ſwine*; before our *Saviour*, and as the *cock in the fable* did the grain of *corn* before the *pearl of ineſtimable price* (a) That which men value moſt they take greateſt care of, *Majori bono debetur major amor*, & therefore they who ſpend more time and care to *ſecure their eſtates* than their ſouls, do ſufficiently declare upon which they place the greater eſtimate.

To part with *good things* to get *better* you will allow, I am ſure, for a good piece of merchandize (b) and therefore if you had ſo good an opinion of Heaven as it deſerves, you would *lay up in ſtore for your ſelves a good foundation againſt the time to come, that you might lay hold on eternal life.*

But alas! how ſeldom do rich men worſhip God ſincerely, unleſs he deſcend *like Jupiter* in a *ſhowre of gold*; or eſteem of any *as worth* their acquaintauce, (c) unleſs they be ſuch as they may probably get by; and then they are ſuch *Jews* that if a *Calf* be of *Gold* they *will worſhip it*, nay they would hardly deſire to *live long themſelves*, but that they may have their breath *gratis* without *paying intereſt* for it; if *time* ſhould turn *Uſurer* and charge his *weekly revenues* with an *exciſe*, they would hardly be at the *expence* of a longer life, whilſt *death* were to be had for *little* or *nothing*.

(a) Χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσι. Heſiod.

b *Magna amittere ut majora lucreris non eſt damnum ſed negotiatio.* Bern. 1 Tim. 6. 19.

c *Quantum habes tantum vales.*

thing. If Religion be ſo *dear*, as that it cannot be *kept* without the diſtribution of their eſtates, *as* and *when* their brethren ſhall need them, 'tis no *penny-worth* for them; If *God ſhall put forth his hand and touch their eſtates*, the Devil (who knows their minds) will anſwer for them, that *they ſhall curſe him to his face*; who finding what perpetual *ſervice* this temptation of *riches* did him, queſtioned not but that it would have *overcome Job*, and doubted whither our *Saviour* himſelf could withſtand it.

Job. 1. 9.

3. Rich men *do never really deſire the Kingdom of God.* They ſpread their *Sails* to no *wind* that brings not in ſome preſent *profit*: and if they entertain Religion, 'tis often as a *journeyman* to bring in their gain, they'l keep it *at an allowance* to ſerve their *turn*, and at beſt they will but admit it as a *Gueſt to take ſuch as it finds*, and if once it take the freedom to *find fault* with their incomes, it muſt be packing. If it prove an enemy *to* and intercept them *from* the proſecution of their temporal *ends*, they will have nothing more to do with it.

Their *deſires* which are both the trueſt *meaſure* of their *preſent* ſtate, and the ſureſt *prognoſticks* of their *future*, are never really ſet upon Heaven, (a) for if they did deſire *the end*, they muſt likewiſe deſire *the way* which alone can bring them to it, without which 'tis a *roaving velleity* ſhot at randome, and level'd at an impoſſibility; now *this* that they *do not* deſire hath been abundantly prov'd already, again, *if they did* deſire it, they would be *ſick of the want of it*, and reſtleſs till they had ſecur'd it. (a) Put

a *Qui aliquid deſiderat, deſiderat etiam id quod ſcit neceſſario inde ſubſecuturum.* Medina. 1. 2. Qu. 5. Art. 8.

a *Quod ardentius deſideras, cares ægrius* Bern. 51. Serm in Cant.

Put all these together and let your own hearts be Judges, and declare whether a *Camel may not as easily go through the eye of a needle, as a Rich Man to enter into the Kingdom of God*: And that you may not think *me* either *Magisterial* or *uncharitable*, I shall request you in the *Spirit of meekness* not to take *my word* for it, for I do not say it *of my self*, but 'tis the *decree of Heaven*, as you shall see by

2. *The Affidavit*, or *Authority*, which is brought in the first words of my Text to vouch and confirm it. A Doctrine which runs *so cross* to the *grain* of the World, that we had need have *Christs Authority* for it, and his *express command* to publish it, which we *have* in these words: *And again I say unto you*. 'Tis a *hard* saying, indeed and so much the *harder*, because 'tis *his* who is a compleat Judge of it; one who can neither be *deceiv'd himself*, nor tempted *to deceive us*; the *God of truth* asserts it, and, *Quantus Author, tanta fides*. Who would have believ'd it, unless *he* had affirm'd it? and who dares distrust it now we have *his word* for it? If you studyed our Saviours answer to *Dives*, you would think that he assign'd *Heaven* meerly for an *inheritance* of such as wanted here, and *Hell* for those who *abounded*; and as he denounc'd a *Wo against them*, *Luke* 6. 24. so he forewarn'd his Disciples of the difficulty of their Salvation, and when he perceiv'd them to be offended at what he had said before, he repeats it *higher* in my Text, and gives them the *measure* of the difficulty by a *similitude*; and certainly 'tis as

difficult *now* as when he first affirm'd it.

Now the *Children of God* in all ages have believ'd no less; hence was that strange complaint of the *Spouse in the Canticles, my mothers children were angry with me, they made me the keeper of their Vineyards:* she reckons *her preferment* as the proper effect of *their Anger*, and complains that they had wronged her with a mistaken courtesie, as if she could not have been *spited* more than in being prefer'd to a *dignity in Church or State*. And *Jacob* was of the same mind too, for though he lov'd *Joseph* above all his Sons, yet he bestow'd *the Kingdom* on *Judah*, lest the enjoyment of *his blessing* in this World should have tempted him to *insolency*, and so to the Forfeiture of *Gods blessing* in the next.

1 *Can.* 6.

Alas the World never embraces any but 'tis like a *Serpent* in *cruelty*, and therefore *Jobs friends* came to him not to *congratulate*, but to *condole* with him the restitution of his Fortunes, *quasi fœlix consolandus sit de infortunio fœlicitatis*. Such a desperate thing is it for Men to be bewitch't with this *Circean World* that they are never in *greater danger* than when *hedg'd* about with the blessings of it; and the *Birth* of Mens Estates does so often prove the *death* of their Souls, that the *Heathen* reckoned that Man the most *unhappy* in the World who is *alwaies happy*, or rather *never* so, because alwayes prosperous. *Nihil est infœlicius eo cui nihil accidit adversi*, and he *condol'd* his Friend for that very reason for which others *applauded* him. *Te judico miserum, quia non fuisti miser*; nor is it only in *his*, but in *Abrahams*

Job 42.10,11.

Seneca.

brahams judgment, that *Rich Men* have very great reaſon to be jealous, leſt the *good things* which they enjoy in this World, like *miſ-imploy'd Talents*, purchaſe for them *evil ones* eternally in the next.

Since therefore they are ſuch *hindrances* of your eternal happineſs (which I hope you are come hither to mend) methinks I might eaſily perſwade you not to be ſo *over-fond* of them as to make (a) *forfeiture* of Heaven in the peſuit of them.

(a) *Ita lucrum temporale ſpectes ut non amittas æternum.*

When the Divel *greaſes* you in the *fiſt*, and proffers to *bribe* you out of a good conſcience, return it with St. *Peters zeal*, *Thy Gold and thy Silver periſh with thee*; and let not this be a principle or *maxime of trade*, That your ſtock of mony *muſt* be increaſt by *any* means, *Facias rem, rectè ſi poſſis, ſi non, quocunque modo rem*, (I am afraid ſome of you underſtand it better, than an eaſier piece of latine.) They whoſe *Conſciences* without the help of the *Philoſophers Stone* can turn any thing *into Gold and Silver* may eaſily *have* them in abundance; if any Man can perſwade himſelf to *cheat*, *defraud*, *diſſemble*, *lye demurely*, *foreſwear ſtrongly*, *bribe ſome*, *oppreſs* others, *wrong* all, *ſerve the times* that they may do as much for him, *make uſe of all Men* for his turn, and *ſwallow the greateſt wickedneſs* for the *leaſt advantage*, 'tis a great deal of pitty that he ſhould not be *Rich*, and I ſhall not wonder at his heap of Gold if he can be content to treaſure up ſo much *guilt* with it.

But I hope you do not ſo fondly *overvalue*

Riches, and ſo ambitiouſly *aſpire* to them, as to *pawn* your Souls to the Divel to *take them up*, (a) for that is to *out-bid* his market, and *inhaunce* the price of damnation, whereas you may *beſure* to go to Hell a great deal *cheaper* than ſo. If you did believe what our Saviour tells you, you would be afraid and ſhy of them upon *any terms*, but eſpecially upon *ſuch*, and neither think your ſelves *frown'd* upon when you *wanted* them, nor ſee any cauſe to be *tranſported* when you *had* them.

I grudge you not what may be *ſufficient*, not only for the *neceſſity of your perſons*, but likewiſe *for the decency of your Eſtates*, the *neglect* whereof may be *ſordid* and deſervedly *taxible*; but I would not have you ſo much in love with the *fleſh pots of* Ægypt, as not to *forſake* them for *your eternal Canaan*, you ſhould uſe the *World* as a Traveller does his *Inn*, not as if you were to *dwel*, but to *bait* in it. If you do not (a) *over-value* Riches, you will never want them, for 'tis *Opinion* and nothing elſe which makes Men miſerable. Learn to be content with *any thing*, and by this very means you will enjoy *all things*, (b) and he who *fils the hungry with good things*; *and ſends the Rich empty away*, will bleſs you with all Spiritual bleſſings in Heavenly places in Chriſt Jeſus; he will give you *thoſe Riches* which ſhall be *truly amiable*, and the object of your *eternal love*; and therefore fall not in love with the *World*, but *him that made it*, in whoſe power alone it is to make you *rich indeed*, and contemn whilſt you are *alive*, what you cannot enjoy when you are *dead*: For no Man is truly wealthy, who can-

(a) *Ne ſit lucrum in arca & damnum in conſcientia.*

(a) *Breviſſima ad divitias per divitiarum contemtum via eſt. Si ad naturam vives, nunquam eris pauper, ſi ad opinionem, nunquam dives.* Epicur.

(a) *Omnia nimirum habet qui nihil concupiſcit, eo quidem certius quam qui cuncta poſſidet.* Sen.

cannot carry away what he has with him, for what he leaves behind him is not *his*, but *anothers*.

Never was there more need of a *ſurſum corda* than now, when the Churches invitation to *lift up your hearts*, can hardly prevail with you to raiſe them one jot *above the World*; and therefore ſince I have no great aſſurance to prevail with *you* to *forſake Covetouſneſs*, I pray let me preſs you to *make the beſt of it, to covet earneſtly the beſt gifts*, to be *zealous of ſpiritual gifts*; *Get wiſdom, get underſtanding*, and ſee that ye *abound in grace*, (*cujus unius honeſta eſt avaritia*. Sen.) Strive to *be rich in good works*, and to *get an intereſt in Chriſt, who of God is made unto us Righteouſneſs, Sanctification and Redemption*, and then you can want *nothing* but *what to wiſh for*.

1 *Cor.* 10. 31. 1 *Cor.* 14. 12. *Prov.* 4. 5. 2 *Cor.* 8. 7. *De brev. vitæ* cap. 3. 1 *Tim.* 6. 18. 1 *Cor.* 1. 30.

Look a little into your Eſtates, and examine *all the wayes* by which you have *got* or *encreas'd* them, whither they have been *juſt* or no? Conſider ſeriouſly that if he who *gave nothing to Lazarus* was condemn'd to fry in eternal flames, what will become of them *who took any thing from him*? If they who found *Chriſt naked, and would not cloth him*, muſt be damn'd, what will become of them who *found him cloth'd, and ſtript him*? He whom we hear of *in Hell*, is ſaid *to have riches* and yet *his own* too, not the *Churches* or his *Neighbours Patrimony*; he is noted for *faring deliciouſly* but of his *own bread*, not *for drinking Widows tears inſtead of Wine*, or *eating up Gods People as they eat bread*; we do not read of his *thriving by other Mens loſſes*, making advantage of their *falls*, or inriching himſelf by the *myſtery of breaking*; he is

he is not accus'd for *keeping other mens goods*, but *for not distributing his* own, and therefore Hell must needs be het seven times hotter than ordinary, for *oppressing*, *cheating*, *sacrilegious* rich men.

And as for *that part* of your *estates* which your consciences *dare* maintain you *came honestly by*, receive it *thankfully*, enjoy it *soberly* and *contentedly*, and communicate it *charitably*, that so by your present disposure of it, you may make it subservient to an end above its native efficacy, and purchase for your selves a revenue of *credit* in this world, and *glory* in that to come.

And this I may the more pardonably invite you to, both because I speak in an age when men are *out of charity* with *Charity it self*, & few such *perfect Saints* as to have their Religion at *their fingers ends*; and because Charity is *Ars Quæstuosissima*, and riches yield more profit by their *profusion* than *possession*, so that by parting with those which you cannot keep, you may gain those which you cannot lose.

Chrys.

Quas dederis solas semper habebis opes. Mart.

You see 'tis a hard thing to use riches well, but 'tis so much the more commendable and worthy of your ambition, and therefore I do not press you to *throw them away*, but to *lay them out* with such prudence, as to *make you friends of that unrighteous Mammon*, and to take *Daniels* counsel to *Nebuchadnezzar*, to *break off your sins by righteousness, and your iniquity by shewing mercy to the poor, that it may be a lengthening of your tranquility, Honour the Lord with your substance,*

Dan. 4. 27.

ſubſtance and with the firſt fruits of your increaſe; ſo ſhall your barns be fil'd with plenty, and your preſſes burſt out with new wine. Prov. 3. 9, 10.

Remember what your *charitable Predeceſſors* have done *in this City* before you; but keep not a regiſter in your memories, of what *you* have done in this ſort *your ſelves*; for the *Welſh* have a *Proverb* that *they who have good memories give but few alms*; becauſe they keep alwaies in mind *what*, and *to whom* they have given before.

Remember you are *as much* bound to be *charitable* as *juſt*, and to *feed the poor* as *not to oppreſs and murder* him(a) and then you'l be eaſily perſwaded to uſe *your riches* as you do *your water* with which when you are *ſerved your ſelves*, you let it *flow* freely down to the uſe of others.

a *Qui ſuccurrere perituro cum poteſt, cum non ſuccurrit, occidit.*

Nor have I any particular *deſign* to drive on, or the leaſt intention to *confine* your charity; but in all ſincerity to exhort you to do *what*, *when*, *how*, *where*, *to whom*, and *as much* as God and your own conſciences ſhall direct you: and if you have *faith* enough to believe, and *patience* to wait for the reward which Chriſt propoſes, it *will go well with you and with your children after* you, let but *charity* guide your *hands* and *glory* will crown *your heads* eternally.

Nor are *you* my Brethren of the *Clergy* ſo ſecure, but that you may receive *as much prejudice* by your *riches* as any other, take heed therefore that your *preferments*, and *revenues* do not make you the *worſe* for them.

It was *Eraſmus* his wiſh after his refuſed offers of great preferment, to make *all even* at his *death*, to be out of every mans debt, and only to have *enough* left to bring him honeſtly to his grave. Let not that which hath hitherto been

been reputed the *Vice of the City*, be now *justly* chargeable on us of *the Clergy*; We of all men are *most* strictly ingaged to a perfect *hostility* against the vanities of the world, and if we are not notoriously treacherous to our *own aims* and *interests*, our *actions* will declare our sense of it.

I have no desire to *judge you*, who are so much my betters, but if it were possible to direct you to *prejudge & examine your selves*, and so either to *anticipate* or *prevent* any further censures. I hope *that* for which *some persons* do condemn you, is too *poor* and *inferiour gain* for *you* to *stoop* to. We have *friends* enough in the World to secure us from
Luke 6. 26. *that curse* of our Saviours, *Woe be unto you when all Men speak well of you*, and I would it were only *our innocence* which was revil'd. The *mouth of Hell* is now wider open, and the Kingdom in *greater animosity* against *us* than ever, and therefore let not us by our *luxury* and *drunkenness*, by our *covetousness* and *griping*, or any such *sordid* means, as *racking* up our Tenants to the very *summum jus* give the *credulous People* cause to believe that the *defamations* and *libels* which the *railing Sectaries* have cast our against us, are *true*. After a long *famine*, you are (blessed be God) remov'd to a *plentifull table*; but take heed of a *surfeit*, and that your *plenty* does not make you forget *him* whose person you represent. Let us remember our *late afflictions and vows* which we made in case of a *restitution*, and let the *hungry bellies* of the poor and needy who have suffer'd with, or like us, experience the *benefit* of our preferments, that the *envious* eye of the worst of the Laity may not *repine*, nor the *foul mouths* of the scum of the people *rail* at our *large incomes*. And finally,

Let us all suffer our hearts to preach over to our selves in private, *the dangers* which have been hinted of *Worldly Riches*, and the *greater hazard* of Salvation that *they* than other men, are in, who enjoy them, and then we shall affectionately joyn with the Church in her *collect* for the last festival, *and pray unto Almighty God that he would grant us grace to forsake all covetous desires and inordinate love of Riches, and to follow his said Son Jesus Christ, who liveth and reigneth with him and the Holy Ghost now and ever.* Amen.

FINIS.